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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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The Church and Modern Industry

(This report with appended statement and recommendations was unanimously approved and adopted by the Federal Council at its meeting in Philadelphia, Pa., December, 1908.)

The Churches of Christ as represented in this Federal Council accept without reserve and assert without apology the supreme authority of Jesus Christ.

We are one in Him not only because we together share His spirit, but because we acknowledge His headship. Wherever the path in which He leads crosses other highways, whether marked out by the creeds of commerce, the schools of philosophy, the teachers of social theory, the masters of theology, the agitators for reform, the critics of the Church, or the feet of the multitude.

His disciples must take all risks and follow Him. Our interpretations of His teaching and purpose are, doubtless, with growing light and new conditions, subject to review and restatement, but no such modification can force or allure the Church to surrender the principle of His absolute authority in the individual heart and in the associated life of men. He charts our way. He commands us.

Christ's mission is not merely to reform society, but to save it. He is more than the world's Re-adjustor. He is its Redeemer. The changed emphasis put upon the Lord's prayer—"Thy will be done *on earth,*" must not deceive us. The prayer for the coming of the Kingdom, for the doing of the will of God on earth, gets its point from the fact that there is a heaven in which that will is done—where the beatitudes are always operative, and justice never falters, and truth excludes all lies, where people hunger no more, neither thirst any more, nor say they are sick—a city that lieth four-square. It will, we trust, not confuse the urgent cries for the larger activity of the Church when we remind ourselves that the Church becomes worthless for its higher purpose when it deals with conditions and forgets character, relieves misery and ignores sin, pleads for justice and undervalues forgiveness.

Whatever comparisons may be made between the Church as an organization for human betterment, and associations for charity, societies for reform, fraternal orders, labor unions, "movements" for social advantage, saloons as social clubs, there is one contrast which never may be forgotten—the Church stands forever for the two-world theory of life. Its Kingdom passes beyond the horizon.

In dealing with human conditions the Church is bound to take the viewpoint of Christ, and from that viewpoint are ever discernible the world that now is and that which is to come. The Church's doors open upon the common levels of life. They should never be closed. Its windows open toward the skies. Let their light not be darkened.

With Christ's example before us, it is impossible to accept a class Gospel or to deal with society on a class basis except as the class affords the opportunity to reach men.

As the authority of Christ is binding upon men, not as laborers or capitalists, as wise or unlearned, as rich or poor, so comes the message of the Gospel to men as men, not as classified by the exigencies of external conditions or the operation of social tendencies. The authority is final alike at the council table and at the forge; the message carries equal appeal to the man who gives to a common enterprise his muscle and to him who gives to it his mind. To present a fragmentary Gospel is to ignore spiritual values. Every situation in life produces and requires peculiar obligations, but the indwelling Spirit who controls does not vary. The appeal of the Gospel is based upon the inherent worth of every man in God's sight.

Rich and poor, capitalist and laboring man, are not classifications and distinctions made by the Church of Christ; they are natural or artificial groups, existing in society. Where such terms are used as "laboring classes," "industrial workers," "employers," "capitalists," they should be regarded as descriptive, not as class terms. To the Church there are but two kinds of men—those who follow Christ and those who do not.

"The whole idea of 'laboring' classes seems fundamentally abhorrent to the Christian conception of life. Jesus came to make a fellowship of all classes by annihilating classes except for certain superficial workaday ways of getting on together." "The Church is a benefactor of all classes, and must aim to establish a brotherhood as broad as human life and extending to the lowest depths of human want."

The Church is not an end in itself. It is conservator of the truth, but it is the truth that counts. It is custodian of history, but it is the facts preserved by it that become current in the world's work. It is the representative of Christ, but it is ambassador, and neither king nor province. In it the Spirit abides, that into all humanity He may find His way. Upon it rests the cross of Christ that the world may learn His law of love. Through it is revealed the meaning of righteousness, of justice, of salvation, not for its own sake, but that sinners may be redeemed, and that these ideals may be worked into the lives of men and become the principles of the new social order. The pious and subtle persuasion that the Church absorbs the attention of its Lord and narrows to itself the scope of His grace, is happily a fading belief. The reluctant surrender of the saints of the cloister to the demands of the Commonwealth of God is among the instructive lessons of our time.

But language, strange a quarter of a century ago, is now familiar. The concepts of the Church and of the Kingdom have become detached from each other. The range of God's human interests has been more broadly seen. The services of the Church have become subordinate to the Church's service to men. God seeks humanity. The Kingdom, to establish

which the Church is appointed as the representative of Christ, is found not only in the Lord's prayer, but in the Lord's heart. It is this change of emphasis which explains the logic of events and gives room for a new programme of the Church itself.

We are here as representatives of the Churches of Christ in the United States of America. Primarily we are engaged in establishing His Kingdom in these United States. The fundamental principles already emphasized have their application for us in this land of free institutions. It is the Church of America which must deal with the social and industrial problems of America. The workers for the newer ideals, both within and without the churches, will not fail, we believe, to allow these peculiar conditions their proper weight.

The industrial problems of Great Britain and of the Continent are linked with ours, but they are not identical. The churches of America are not supported even in part by State funds, nor are they under State control. When one looks at Government here, the Church is not of necessity in the line of vision. There is no ecclesiastical factor in one's tax bill. Functionaries of a religious establishment do not sit, as such, in our legislatures, and political vested rights do not control parochial policy. The churches are dependent upon the free will of the people, not upon the pleasure of the Government, and policies of restraint or direction enacted into law and administered by the courts cannot be credited to or charged against the body of Christians as in the lands of established churches.

This distinction, so familiar to American freemen, requires the constant renewal of em-

phasis, since no small part of the misunderstanding concerning the Church's relation to industrial life in our country springs from the fact that multitudes born under the shadow of an ecclesiastical establishment, in this their new home impute to the American churches the power, the prejudices and the defects of an ecclesiastical system here, by an impregnable constitutional provision, forever excluded.

Inevitably, also, under this American system, churches become independent corporations, acquire property, gain or lose in changes of values, borrow and loan money, buy materials and employ labor. Here is the demand for the highest business skill and prudence. The administration of the affairs of the churches involves questions of expediency and of just dealing which have not always been settled according to the canons of the ideal social justice. The Church as an owner and an employer gravitates naturally toward the position where men of business experience and ample resources come into leadership. It is not strange that at times the individual attitude toward industrial conditions is interpreted as the attitude of the Church itself. It is but fair that the distinction should be rigidly observed. There is the utmost significance in the tendency at the present time to develop in the churches a democratic administration. Popular management of church interests will hasten the removal of misconstructions of existing methods and motives. It will still remain true, however, that the churches must be supported by the gifts of the people. The criticism that the Church concerns itself overmuch with money is, in the main, possible only to those who do not see

that, as an institution, with a distinct programme to promote and definite obligations to discharge, the financial question belongs to the very necessities of the case. Maintenance is not simple. It involves grave difficulties. Yet practice must be made to conform to the essential standards of the Gospel, which are themselves the highest ideals of social righteousness. Upon this basis the churches make their appeal to men of every kind, not asserting the perfection of their methods, but laying claim to confidence and co-operation as with honest purpose they seek to express in this complex modern life the spirit of Jesus Christ.

It may be noted, further, that at no time have the disadvantages of the sectarian divisions of the Church been more apparent than when the call has come for a common policy or a united utterance concerning such problems as modern industry now presents. The Protestant churches of the United States have had, until now, no authorized common ground. "Labor," "industrial workers," "trades unions," have discussed the attitude of "the Church," and the whole body of believers has, theoretically, been included. As a matter of fact, the "Church" has been some individual organization, some one of the denominations or some voluntary assemblage, non-representative and without authority. For such concrete expressions of Christian conviction on social and industrial problems as "The Church Association for the Advancement of the Interests of Labor" in the Protestant Episcopal Church, "The Department of Church and Labor" connected with the Board of Home Missions of the Presbyterian Church, "The Methodist Federation for Social Service" and similar move-

ments, there can be only gratitude and praise. The independent associations of members of Protestant churches, in many localities, to study industrial conditions, and to secure their betterment, are welcome evidences of the larger social purpose of the churches. But nowhere has there been formulation of principles, or statement of aims which represents in an authoritative sense the attitude of American Protestantism toward the tremendous problems of our industrial and social order. It may be permitted to express the earnest hope that without in the slightest degree compelling the surrender of individual or denominational independence, this Federal Council may find some method for bringing the Protestant Christianity of America into relations of closer sympathy and more effective helpfulness with the toiling millions of our land.

A survey of the social and industrial conditions of our American people reveals certain indisputable facts which should be candidly stated.

1. There is an estrangement between the Church and the industrial workers. By some, both churchmen and workingmen, this estrangement is greatly overstated, by others it is most unwisely minified. At times local conditions have been interpreted in universal terms. The tendency of the group has been thought characteristic of the whole. Partisan utterances have been heard, as though they were the voice of the multitude. It would be as unfair because the treasure of a national society of organized labor who has handled millions of money, is a respected officer in a Christian church, to say that the Church is regarded without criticism or cynicism by

workingmen, as to hold that because some other labor leader is a bitter and brawling atheist, the whole labor movement is hostile to the Christian faith. It is enough to note that in many localities the tendencies of industrial workers do not draw them to the doors or the altars of the churches.

2. There is a separation between the rich and the cultured and the churches. With equal candor this fact must be recognized. It is not improbable that relatively this divergence is more marked than the other. The exactions of faith upon conduct, in a relaxed and luxurious social life, are a test which, while it sometimes disastrously modifies the ethics of the churches, is more apt to result in personal definitions of duty and in practice which must forever be repellent to the code of Jesus. If, on the one hand, the Church has inadequately dealt with the problems of the poor, and has not always been the guardian of labor, it has not become the tool of the rich, and is not under the dominion of capital.

3. Industrial progress has, it may be admitted, taken the Church unawares. Invention and discovery have with incredible swiftness modified the world's industry and almost with violence have thrown the individual into new relations with the social order. Machinery, facilities for transportation, building methods, commercial exchange, modes of heating and lighting, have in a generation created a community life, to which the thought of the Church has not rapidly adapted itself. Christianity has created a civilization which it is now its first task to inspire and direct. It has produced a social crisis in which its visions must concrete themselves into principles of action. The Church, bewildered amid

the machinery of a mighty civilization, would be as sad a sight as the Church lost in the wilderness. "The Church does not stand for the present social order, but only for so much of it as accords with the principles laid down by Jesus Christ."

Only extremists or the unobservant will deny that the churches are striving, with growing moral seriousness, to find and assert the ideals which, if reduced to practice, would sweep from the field the cause of class estrangement. Industrial workers, individually and through their organized forces, are recognizing, in large part, the value of these very ideals, and in promoting them are coming better to appreciate the essential aims of the Church as it seeks for social betterment. The workingman, caught in the current of the new industry, and the Church, arrested in its splendid service to individual life by the confused appeal of the community, will surely, step by step, come to a common ground, where mutual understanding and mutual service, under the leadership of the one Master of Life, will bring to a practical demonstration the brotherhood of man.

4. There are many phases of the present industrial conditions in the United States which cry aloud for immediate remedy. The Church, which has obligations to every sort of interest and person in the community, must be identified, locally and nationally, with the whole of the people more markedly than with any part of them, and will be sensitive to every influence which affects the larger constituency. It is not the kinds of men that should command the Church's attention, but their numerical importance, their accessibility and their conditions of need.

Multitudes are deprived, by what are called economic laws, of that opportunity to which every man has a right. When automatic movements cause injustice and disaster, the autonomy should be destroyed. That to these impersonal causes are added the cruelties of greed, the heartlessness of ambition and the cold indifference of corporate selfishness, every friend of his fellow must with grief and shame admit. The unemployed are an "army." The "accidents" of factories and railroads crowd our institutions and tenements with widows and orphans. The stress of reckless competition which loads manhood with oppressive burdens, levies upon the frail strength of womanhood and turns sunny childhood into drudgery, dwarfs our stature, saps our vitality, crowds our prisons, vitiates our virtue and darkens our old age. The "homes" of the wage-earners in our great cities are an indictment of our civilization. The meager income, which is easily reckoned sufficient by the fortunate who are not forced to live upon it, is without warrant of reason. The helplessness of the individual worker, the swift changes in location of industrial centers, the constant introduction of labor-saving appliances, the exactions of landlords, add uncertainty to privation. The hazard of the mine, the monotony of the shop, the poverty of the home, the sickness of the family, the closing of the doors of higher opportunity react with dreadful precision upon temperament and mar character.

That workingmen should organize for social and industrial betterment belongs to the natural order. The effort of the world's toilers to secure better conditions of work and larger possession of themselves is welcome evidence

of a Divine call within them to share in the higher experiences of the intellectual and spiritual life. It is their right, as it is the right of men everywhere, within the law, to combine for common ends. Both Church and society should cease to talk of "conceding" this right. It exists in the nature of things. We do not confer it. But we welcome its exercise. "The vast multitudes of working people have a vital share in re-shaping the moral standards of the time. They are at heart profoundly moral in their ideas and desires. Their demands are an influence upon the conscience of the nation." Despite the errors of individuals and groups, the faults of spirit, the imperfection of methods, and, in some instances, most deplorable results, organized labor is to be regarded as an influence not hostile to our institutions, but potent in beneficence. When guided from within by men of far sight and fair spirit, and guarded from without by restrictions of law and of custom against the enthusiasms which work injustice, the self-interest which ignores the outsider, or the practices which create industrial havoc, trades unionism should be accepted not as the Church's enemy, but as the Church's ally. The Church believes in the Gospel of Christ as a reality in this world, to be realized by the furtherance of social justice; it may not adopt as final well-advertised panaceas, but it intends to study and understand fully the situation. "It is not content with announcing abstract principles, but means to work definitely and steadily toward the translation of these into concrete conduct." In this theory of its mission, it cannot be other than hospitable to the co-operation of any individual or organized force, springing from the very heart of

the need it seeks to understand and meet. It may well accept as its chief responsibility, without abating its efforts to remove immediate and palpable evils, the creation of that atmosphere of fairness, kindness and good will, in which those who contend, employer and employee, capitalist and workingman, may find both light and warmth, and, in mutual respect and with fraternal feelings, may reach the common basis of understanding which will come to them not by outward pressure, but from the inner sense of brotherhood.

Your committee makes earnest appeal that this Federal Council, of the Churches of Christ in America, give utterance, by appropriate resolution, to its convictions touching the industrial conditions which concern the multitude to whom the churches are appointed to present and re-present our Lord; and, further, that without ignoring points of sharp divergence in opinion, without endorsement of proceedings at times strongly condemned, without commitment to a specific programme, this Federal Council extend to all the toilers of our country and to those who seek to organize the workers of the land for the furtherance of industrial justice, social betterment and the brotherhood of man, the greetings of sympathy and confidence and the assurance of good will and co-operation in the name of Him who was known to His neighbors as the Son of the Carpenter, of Him whom we follow and worship as the Son of God.

STATEMENT

1. This Federal Council places upon record its profound belief that the complex problems of modern industry can be interpreted and

solved only by the teachings of the New Testament, and that Jesus Christ is final authority in the social as in the individual life. Under this authority and by application of this teaching the contribution to human welfare by the Church, whatever its lapse and its delays, has been incalculable. Out of the sacrifice and fervor of the centuries has come a fund of altruism which enriches to-day a thousand purposes for human betterment, some of which do not know the origin of their impulse. The interest of the Church in men is neither recent nor artificial. No challenge of newly posted sentries can exclude it from the ground where are struggle and privation and need. It has its credentials and knows the watchword.

2. Christian practice has not always harmonized with Christian principle. By the force of economic law and of social custom individual life has been, at times, swerved from the straight course, and the organized church has not always spoken when it should have borne witness, and its plea for righteousness has not always been uttered with boldness. Christianity has created both the opportunity and the principles of life. In the mighty task of putting conscience and justice and love into a "Christian" civilization, the Church, with all its splendid achievements, has sometimes faltered. But it has gone farther and suffered more, a thousandfold, to accomplish this end than any other organized force the world has ever known.

3. The Church now confronts the most significant crisis and the greatest opportunity of its long career. In part its ideals and principles have become the working basis of organizations for social and industrial betterment, which do not accept its spiritual leader-

ship and which have been estranged from its fellowship. We believe, not for its own sake, but in the interest of the kingdom of God, the Church must not merely acquiesce in the movements outside of it which make for human welfare, but must demonstrate not by proclamation, but by deeds, its primacy among all the forces which seek to lift the plane and better the conditions of human life.

This Council, therefore, welcomes this first opportunity on behalf of the Churches of Christ in the United States officially represented, to emphasize convictions which have been in fragmentary ways already expressed.

4. We recognize the complex nature of industrial obligations, affecting employer and employee, society and government, rich and poor, and most earnestly counsel tolerance, patience and mutual confidence; we do not defend nor excuse wrongdoing in high places or in low, nor purpose to adapt the ethical standards of the Gospel to the exigencies of commerce or the codes of a confused industrial system.

5. While we assert the natural right of men —capitalists and workingmen alike—to organize for common ends, we hold that the organization of capital or the organization of labor cannot make wrong right, or right wrong; that essential righteousness is not determined by numbers either of dollars or of men; that the Church must meet social bewilderment by ethical lucidity, and by gentle and resolute testimony to the truth must assert for the whole Gospel its prerogative as the test of the rightness of both individual and collective conduct everywhere.

6. We regard with the greatest satisfaction the effort of those employers, individual and

corporate, who have shown in the conduct of their business a fraternal spirit and a disposition to deal justly and humanely with their employees as to wages, profit-sharing, welfare work, protection against accidents, sanitary conditions of toil, and readiness to submit differences to arbitration. We record our admiration for such labor organizations as have under wise leadership throughout many years, by patient cultivation of just feelings and temperate views among their members, raised the efficiency of service, set the example of calmness and self-restraint in conference with employers, and promoted the welfare not only of the men of their own craft, but of the entire body of workingmen.

7. In such organizations is the proof that the fundamental purposes of the labor movement are ethical. In them great numbers of men of all nationalities and origins are being compacted in fellowship, trained in mutual respect, and disciplined in virtues which belong to right character and are at the basis of good citizenship. By them society at large is benefited in securing of better conditions of work, in the Americanization of our immigrant population, and in the educational influence of the multitudes who in the labor unions find their chief, sometimes their only, intellectual stimulus.

8. We note as omens of industrial peace and good will the growth of a spirit of conciliation, and of the practice of conference and arbitration in settling trade disputes. We trust profoundly that these methods may supplant those of the strike and the lockout, the boycott and the black list. Lawlessness and violence on either side of labor controversies are an invasion of the rights of the people

and must be condemned and resisted. We believe no better opportunity could be afforded to Christian men, employers and wage-earners alike, to rebuke the superciliousness of power and the obstinacy of opinion than by asserting and illustrating before their fellows in labor contests the Gospel which deals with men as men and has for its basis of fraternity the Golden Rule.

We commend most heartily the Societies and Leagues in which employers and workingmen come together upon a common platform to consider the problems of each in the interest of both, and we urge Christian men more freely to participate in such movements of conciliation. We express our gratitude for the evidences that in ever widening circles the influence of the agencies established by some of the churches is distinctly modifying the attitude of the workingmen and the Church toward each other.

9. We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

10. To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.

RECOMMENDATIONS

To the several Christian bodies here represented the Council recommends:

I. That the churches more fully recognize, through their pulpits, press and public assemblies, the great work of social reconstruction which is now in progress, the character,

extent and ethical value of the labor movement, the responsibilities of Christian men for the formation of social ideals, and the obligation of the churches to supply the spiritual motive and standards for all movements which aim to realize in the modern social order the fulfillment of the second great commandment, "Thou shalt love thy neighbor as thyself."

II. That the study of existing conditions in the industrial world, their origin and outcome, be more definitely enforced as an immediate Christian duty.

That to this end, in all theological seminaries, and, so far as practicable, in other schools and colleges, there be established, wherever they do not now exist, courses in economics, sociology and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts, and

That study classes and reading courses on social questions be instituted in connection with the churches and their societies, to foster an intelligent appreciation of existing conditions and to create a public sentiment through which relief and reform may be more effectively secured.

III. That the churches with quickened zeal and keener appreciation, through their pastors, lay readers and members, wherever possible, enter into sympathetic and fraternal relations with workingmen, by candid public discussion of the problems which especially concern them, by advocating their cause when just, by finding the neighborly community of interest and by welcoming them and their families to the uses and privileges of the local churches;

That the proper general authorities of the

denominations endeavor by special bureau or department to collate facts and mold opinion in the interest of a better understanding between the Church and workingmen, and particularly to obtain a more accurate and general knowledge of the meaning of trades unionism, and especially

That all church members who, either as employers or as members of trades unions, are more specifically involved in the practical problems of industry, be urged to accept their unparalleled opportunity for serving the cause of Christ and humanity by acting, in His spirit, as mediators between opposing forces in our modern world of work.

IV. That the Church in general not only aim to socialize its message, to understand the forces which now dispute its supremacy, to stay by the people in the effort to solve with them their problems, but also modify its own equipment and procedure in the interest of more democratic administration and larger social activity;

That more generally in its buildings provision be made for the service of the community as well as for the public worship of God;

That in its councils of direction workingmen be welcomed and the wisdom of the poor be more freely recognized;

That in its assemblies artificial distinctions be rebuked and removed;

That in its financial management the commercial method, if it exist, be replaced by the principles of the Gospel as set forth in the Epistle of James, to the end that the workers and the poor, vastly in the majority in the United States, may ever find the church as homelike as the union hall, more attractive

than the saloon, more tolerant of their aspirations than the political club, more significant of the best which in heart and life they seek than any other organization or institution which claims to open to them opportunity or ventures to offer them incentives to the better life.

V. That the Church fail not to emphasize its own relation, throughout the centuries and in the life of the world to-day, to the mighty movements which make for the betterment of social and industrial conditions;

That the attention of workingmen and of the churches alike be called to these facts: That the institution of a day of rest secured for the toilers of Christendom by the very charter of the Church has been defended on their behalf by it through the centuries;

That the streams of philanthropy which supply a thousand needs have their springs, for the most part, in Christian devotion;

That the fundamental rights of man upon which rest the pillars of this mighty group of commonwealths are a heritage from the conscience and consecration of men who acknowledged Jesus Christ as Master;

That the free ministrations to the community on the part of tens of thousands of churches attest the purpose of the followers of Christ;

That the Church, while it may not have accepted the task of announcing an industrial programme, is at heart eager with the impulses of service and is more than ever ready to express the spirit of its Lord;

That in the quest for the forces by which the larger hopes of the workingmen of America may be most speedily and fully realized, the leaders of the industrial world can better

afford to lose all others than those which are to-day and have been for nearly two thousand years at work in the faith, the motive and the devotion of the Church of Jesus Christ.

Your committee further recommends:

That this Federal Council instruct the Executive Committee to organize under such plan as it may in its discretion find expedient, a Commission on The Church and Social Service, representative of the churches allied in this Council, and of the various industrial interests, said Commission to co-operate with similar church organizations already in operation, to study social conditions and ascertain the essential facts, to act for the Council, under such restrictions as the Executive Committee, to which it shall from time to time report, may determine, and in general, to afford by its action and utterance an expression of the purpose of the Churches of Christ in the United States, to recognize the import of present social movements and industrial conditions, and to co-operate in all practicable ways to promote in the churches the development of the spirit and practice of Social Service and especially to secure a better understanding and a more natural relationship between workingmen and the Church.

We do not forget that the strength of the Church is not in a programme, but in a spirit. To it is not given the function of the school, of the legislature, of the court, but one deeper and broader, the revelation of the ethical and practical values of a spiritual faith. The Church does not lay the foundations of the social order; it discloses them. They are already laid. Ours is the blame if upon them we have allowed rubbish to gather, or let others build wood, hay, stubble, instead of our-

selves lifting to the light the splendor of the gold, silver, precious stones. The Church must witness to the truths which should shape industrial relations, and strive to create the spirit of brotherhood in which alone those truths become operative. It must give itself fearlessly and passionately to the furtherance of all reforms by which it believes that the weak may be protected, the unscrupulous restrained, injustice abolished, equality of opportunity secured and wholesome conditions of life established. Nothing that concerns human life can be alien to the Church of Christ. Its privilege and its task are measured by the sympathy, the love, the sacrifice of its Lord. It is here to represent Jesus Christ. Let it speak out what is in its heart! Once again in the spirit of the Nazarene let it take from the hand of tradition the sacred roll and read so that everywhere the waiting millions may hear:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

May the Church dare to say to the multitude, "This day is this Scripture fulfilled in your ears."

The Commission on the Church and Social Service

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